

T H R E E

(12)

LETTERS

FROM THE REVEREND

Mr. George Whitefield:

V I Z.

LETTER I. Written from *Georgia*, to a Friend in *London*; wherein he vindicates his Asserting, That Archbishop *Tillotson* knew no more of *True Christianity* than *Mahomet*.

LETTER II. To the same, on the same Subject.

LETTER III. To the same; dated at *New-Brunswick* in *New-Jersey*, April 27. 1740.



G L A S G O W,

Printed By James Duncan. 1740.

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George Washington
1789
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LETTER I.

Savannah, Jan. 18. 1739-40

My Dear Friend,



H O' that Saying of the Psalmist, *Thou shalt answer for me, O Lord my God,* has generally been a Rule for my Conduct, in Respect to my Adversaries; yet when the Glory of God, and the Welfare of his People are concern'd, I think it my Duty to maintain whatever I have asserted in any of my Discourses, either publick or private. -- My Affirming, *That Archbishop Tillotson knew no more of Christianity than Mahomet,* has been look'd upon as one of the most unjustifiable Expressions that ever proceeded out of my Mouth: For this I am not only look'd upon as a greater Monster than ever by my Enemies, but also have been secretly despised and censured by some, who, otherwise, were my Friends. Indeed, I dare not say this Expression came originally from me: No; my dear and honoured Friend Mr. John Wesley, if I mistake not, first spoke it in a private Society, when he was expounding Part of St. Paul's Epistle to the Romans, and proving the Doctrine of Justification in

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the Sight of God, by Faith alone, in Contradistinction to
good Works. It is in this Particular (not to mention
others) that I have, and do now join Issue with my
honoured Friend, and upon the maturest Deliberati-
on, say again what I have often said before, That
Archbishop Tillotson knew no more about true Christi-
anity than Mahomet. — Whatever high Opinion others
might have of that great Man and his Works, I must
confess he was never a Favourite of mine. My Ser-
mon on the Eternity of Hell Torments was directly le-
vel'd against a Discourse of his on that Subject, be-
fore I left the University: And since I came from
thence, my Dislike of him has been much increas'd,
because I have observ'd all natural Men generally speak
well of Archbishop Tillotson's Works. — And if we
may judge of Mens Writings as well as themselves, by
our Lord's Rule, we cannot but pronounce a Woe a-
gainst those Books which natural Men generally
speak well of. Did he teach the Truth as it is in Je-
sus, Thousands, who now admire, would throw a-
side his Discourses as waste Paper. — But I would not
lay all the Stress of my Objections here. — Out of
his own Writings will I prove my Assertion. — Any
spiritual Man that reads them, may easily see that the
Archbishop knew of no other than a bare historical
Faith: And as to the Method of our Acceptance with
God through Jesus Christ, and our Justification by
Faith alone (which is the Doctrine of the Scripture
and the Church of England) he certainly was as igno-
rant thereof as Mahomet himself. — It would be en-
dless to produce all the Passages out of his Sermons,
that prove this: I shall only refer every impartial
Reader to Vol. II. Serms. 52, 53, 54, 55, 56. The
Title of which runs thus, *On the Nature of Regenera-
tion, and its Necessity, in order to our Justification and
Salvation.* So that, according to this Title, his Grace
intended to prove, That we must first be regenerate
and sanctified, and then on Account of that Regene-
ration or Sanctification, that God will justify, i. e.
acquaint, accept and reward us. — That I do not
wrong

wrong the Archbishop is plain from this Passage in
 Sermon 52 Page 325 Fol. All that the Gospel requires
 as necessary to these Purposes [i. e. to Man's Justification
 and Salvation] is that we perform the Conditions of the
 Gospel, that so we may be capable of being made Par-
 takers of the Blessings of it. And at the End of Ser-
 mon 56, which is the last on that Subject, and as the
 Summary of what he had before been delivering, he
 writes thus, -- You see then what it is that must recom-
 mend us to the Favour of God. The real Renovation
 of our Hearts and Lives after the Image of him that
 created us, before ever we can hope to be restored to the
 Grace and Favour of God, or to be capable of the Re-
 ward of eternal Life: And what could God have done
 more reasonable, than to make those very Things the
 Terms of our Salvation, which are the necessary Causes
 and Means of it? How could he have dealt more mer-
 cifully and kindly with us, than to appoint that to be a
 Condition of our Happiness which is the only Quali-
 fication that can make us capable of it? Had St. Paul
 been alive and read this Passage, I am persuaded he
 would have pronounced an Anathema against the
 Writer of it, as he did against the Judaizing Teachers
 in the Church of Galatia: -- For what can be more
 contradictory to the Gospel of Jesus Christ; Here is
 not a Word mention'd about the all-sufficient, perfect
 and everlasting Righteousness and Death of Jesus
 Christ, as being the sole Cause and Condition of our
 being accepted by the Father; no, our Sanctifica-
 tion which is the Effect and not the Cause of the Right-
 eousness of Christ being imputed to us, is here as effec-
 tually represented as the sole Cause of our Justification
 and Salvation. -- So that our Righteousness which is
 but as filthy Rags, is here valued at so high a Price,
 as to be made to purchase, or which is the same,
 made the Cause of our enjoying Christ, and Heaven,
 and eternal Happiness. -- And what is this but Deism
 refin'd? Nay, is not this worse than Deism on some
 Accounts? Deists act consistently however with them-
 selves; -- They deny Christ and therefore deny his
 Right-

Righteousness: The Archbishop pretends to own
 Christ, and yet puts our Righteousness in the Place
 of his. Many, I believe, do this, and yet know it
 not. — These are to be pitied and taught better. —
 But what can be said in Excuse for the Archbishop,
 who, if I mistake not, had his Education amongst
 those who did truly preach Christ, and yet afterwards,
 in this and numberless other Passages of his Works,
 preach'd Doctrines as contrary to the Articles to
 which he subscribed, as Darkness is contrary to Light.
 — And here I cannot but tax the Dissenters with
 acting very partially: for they cannot but know
 how contrary the Doctrine the Archbishop taught, is
 to the Truth of the Gospel; and yet, I fear, be-
 cause the Archbishop was their Friend, and behaved
 with much Moderation towards them whilst he lived,
 therefore they have not spoken against his Tenets so
 explicitly as they ought. — If I wrong them, I ask
 them Pardon. — As for my own Part, I know not
 how to give flattering Titles; nor would I have Re-
 spect to any Man's Person whatsoever when speaking
 in the Cause of God. — On the contrary, I would
 choose to begin with the strongest and most approved
 Adversary first: For to confute such a One, is like
 David's slaying the Goliath of the Philistines. And
 tho' whoever takes upon him to make the first Attack
 upon such an Adversary, must be censured as that
 Stripling was, and his Zeal cry'd down as proceeding
 from the Pride and Naughtiness of his Heart; yet I
 am of *Luther's* Mind, *Rather let Heaven itself fail; than
 one Title of Truth perish.* The Reverend Mr. Ed-
 wards of Cambridge, that Noble Champion for the
 Doctrines of Grace, I have been told has treated the
 Archbishop with much more Severity. He was a Man
 of Letters, as well as Piety; he was a Presbyter of
 the Church of England. — I refer you to him. — You,
 my Friend, are more noble than to be carried away
 with a fine Style, easy Language and Accuracy of
 Expression, when the Root of the Matter is wanting.
 — Lay aside therefore all Prejudice. — Search the
 Scriptures, and let the most eminent of the most eminent
 of the Church of England, (as the Archbishop) be your

Scriptures, and read our Articles, and pray to God for Illumination, and you will find all conspiring to confirm the Truth of what is now sent by,

Your affectionate Friend and Servant,

GEORGE WHITEFIELD.



LETTER II.

Savannah, March 28. 1740.

My dear Friend,

IN my last, if you remember, I refer'd you to Dr. Edwards, late of Cambridge, in Order to strengthen my Testimony against the Writings of Archbishop Tillotson. About a Fortnight ago, being called by Providence to Charlestown, a Book entitled, *The Preacher, shewing the Offices and Employments of those of that Character in the Church*; written by Dr. Edwards, was put into my Hands. I here send you some Extracts out of him, and then judge you whether the Archbishop knew more of true Christianity than Mahomet. I have carefully examin'd the Places referred to, and find the Doctor, in my Opinion, has not injured the Archbishop at all.

And first, hear what he says concerning the Archbishop's Opinion of Christianity in general. [It may be observed (says Dr. Edwards, Page 75, 76, 77, 78.) concerning one of the most eminent Pulpit Orators (meaning the Archbishop) that whenever he comes

to talk of the Christian Dispensation, he speaks of it very meanly and disparagingly; And when he hath Occasion to discourse of Christian Duties, properly so call'd, he either gives a very crude Account of them, or jumbles them with meer Acts of Morality. *Fol. Vol. I. Page 258.* He tells us, That [the Christian Religion hath hardly any Thing in it that is positive, except the two Sacraments. In other Things Christianity hath hardly impos'd any other Laws upon us, than what are enacted in our Natures, or are agreeable to the prime and fundamental Laws of it.] Whereas it is very plain, and it has gain'd the Suffrage of the Wisest, that there are some Laws peculiar to Christianity, and which those who had only the Light of Nature, never reached to, or understood any Thing of. If you will believe this Author; — *Vol. II. Page 206.* [The only Design of Reveal'd Religion, is to revive and improve the natural Notions which we have of God; And all our Reasonings about divine Revelation are necessarily gather'd by our natural Notions of Religion.] And again, *Vol. I. Page 50.* He is positive, [That all the Duties of the Christian Religion, which respect God, are no other but what natural Light prompts Men to, excepting the two Sacraments, and praying to God in the Name and by the Mediation of Christ Jesus.] I thought (says Dr. Edwards) there had been something more in Christianity than this. — I thought that Faith in Jesus was a Duty of the Christian Religion; I thought that Renouncing of our own Righteousness, and depending on Christ's Righteousness, and hoping for Forgiveness of Sins thro' his Blood; together with a constant Expectation of the Grace and Spirit of God to help and assist us, to operate on our Minds, so as to begin and finish our Conversion, had been the proper Duties of the Gospel.

I cannot but take notice what Thoughts this Writer had concerning the Rise and Original of Christianity and Author of it, and all the great Mysteries and Transactions that attend it. He is pleased, *Sermon on the*

the Incarnation; Vol. I. Page 438, 439. to say; That [the World, especially the Heathen World, was much given to admire Myſteries in Religion, and accordingly they had ſeveral ſuperſtitious and idolatrous Myſteries; therefore Chriſtianity (to comply with Heatheniſm) hath its Myſteries too, and particularly the Myſtery of the Incarnation of the Son of God.] Again [There was a great Inclination in Mankind to the Worſhip of a viſible and ſenſible Deity; and this was the main Root and Source of the various Idols in the Heathen World: Therefore, God was pleaſed to appear in our Nature, that they who were ſo fond of a viſible Deity, might have one to whom they might pay divine Worſhip, but without Danger of Idolatry.] This was very condeſcending indeed, to ſend Chriſt into the World to cure Mens Fondneſs! He goes on; [Another Notion (or Prejudice, as he ſtiles it in the ſame Place) which had generally obtain'd among Mankind, was concerning the Expiation of the Sins of Men, and appeaſing the offended Deity by Sacrifices, eſpecially the Sacrifices of Men, which had almoſt univerſally prevail'd in the Gentile World; Therefore, with the general Notion of Mankind, God was pleaſed ſo far to comply, as once for all to have a general Attonement made for the Sins of all Mankind, by the Sacrifice of his only Son.] This was ſtill very condeſcending, to ſend Chriſt down from Heaven, in Compliance with the moſt unnatural; ſavage and barbarous Practice of the Gentiles! He proceeds; [Another common Notion, and very riſe in the Heathen World, and a great Source of their Idolatry, was their Apotheoſis, or Canonizing of famous and eminent Perſons, who had been great Benefactors to Mankind; by advancing them after their death to the dignity of an inferior Kind of Gods, fit to be worſhipped by Men here on Earth. Therefore, One in our Nature is exalted to the right Hand of the Maſteſty on high, to be worſhipped by Men and Angels; one that was the truly great Benefactor of Mankind.] As much as to ſay, The Heathen had their Gods and Idols, whom they

they made of meer Men, and so must the Christian have; and accordingly One in our Nature, who had done Kindnesses for Mankind, was chosen out for this Purpose. Still he goes on; [The World (saith he) was mightily bent upon adressing their Requests and Supplications, not to the *Deity* immediately, but by some Mediators between God and them: *Therefore*, in a gracious Compliance with this common Apprehension (or irradicated Prejudice, as he calls it) God was pleased to constitute One in our Nature to be a perpetual Advocate and Intercessor in Heaven for us:] Which is as much as if it had been said, The Pagan World had their Intercessors and Mediators, and therefore, in Imitation of them, Christ was sent to be a Mediator between God and Man: And this is insisted upon after the same Manner in other Places. And lastly; He is pleased to tell his Auditors; [That God hath very much suited the Dispensation of the Gospel, and the Method of our Salvation, by the Incarnation and Sufferings of his Son, to the common Prejudices of Mankind, especially of the Heathen World.] Thus we see his Thoughts concerning the Christian Institution, and particularly concerning Christ's Coming in the Flesh: The chiefest and most solemn Things of our holy Religion, are by him resolved into Compliance with the vilest Practices of the Idolatrous *Heathens*.]

What Opinion the Archbishop also had of the Scriptures, out of which the Christian Religion is revealed, may be seen from the following Extract. [I am sorry (says Dr. Edwards, Page 150. and 151.) I have occasion to mention here any of the sacred Function, that make use of the Pulpit, and yet vilify & misrepresent the Scriptures. One speaks thus to his Auditors (meaning the Archbishop; Vol. III. Page 414.) *You do not find it any where revealed in all the Scripture that there is a God.* So concerning the Immortality of the Soul, and a future State, which we thought had been sufficiently revealed in the inspired Writings, he peremptorily saith, Vol. II. Page 670. [I do not find that the Doctrine of the Immortality of the Soul is any where ex-

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 expressly delivered in Scripture.] And again; Vol. III. Page 414. [I do not find that the Immortality of the Soul, or a future State, is expressly revealed in the Bible.] Yet it is agreed by all sober and intelligent Christians, that there is express Mention and Confirmation of a Deity, of a Future State, and the Soul's Immortality in the Scriptures; yea, that more is said here to establish these *Doctrines*, than in any Book whatsoever. If by not expressly revealed, he meant, That there are not these very Terms, *There is a God; The Soul is immortal; There is a future State*: This is Trifling; for so 'tis not said in express Syllables, *There is a Soul; There is a Heaven; There is a Hell; or, There is a Providence; or, GOD is Omniscient*, and the like: And yet every understanding Man will grant that it is expressly discovered and delivered in Scripture, That there is a Soul, a Heaven, a Hell, and that there is a Providence, and that God is omniscient.

We are told (says Dr. Edwards, Page 78. viz.) by Archbishop Tillotson, Vol. II. Page 310. That [Morality is the new Creature spoken of in the New-Testament. Morality is all in all, in the Christian Religion.] And what is this but the Law of natural Reason? Accordingly the highest Eneomium he could give of the Christian Religion was, *That it is the Law of Nature revived and perfected* * He tells us in another Place, *That the Fruits of the Spirit are the same with moral Virtues; and that Grace and Virtue are but two Names that signify the same Thing.* --] How favourably the Archbishop thought of the Devil, may be seen from the same Author, Page 117. [I suppose our Preacher (says Dr. Edwards) hath not imbib'd that Notion, which one (meaning the Archbishop) hath lately deliver'd from the Pulpit, in Favour of the Tempter, Vol. II. Pag. 352, 353 That [he doth not, and he cannot imprint wicked Thoughts on Mens Minds:]

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which

* Vol. III. P. 300. See the Title of the Sermon on Ephesians the Vth 9. and the Sermon itself.

which is directly contrary to what we read in John xiii. 2. *The Devil put it into the Heart of Judas to betray Christ*. And in several other Places evil Thoughts and Suggestions are ascribed to Satan as the Author of them. Notwithstanding this, he maintains, That Satan doth not cast in wicked Thoughts into Mens Hearts, nor can he. Which Doctrine is not to be wondered at, if we take in what he subjoins in the same Sermon, where he tells us, That [as it is usual in the Scripture Phrase, to ascribe all good Motions to God's Spirit; so all evil Thoughts to the Devil; not that he is the immediate Cause of these, no more than God's Spirit is the Author of the other.] Is not this a strange Comparison between these two contrary Spirits? And doth not the Framers of it discover what new Models of Divinity he affects? He is pleased to excuse the Devil from Injecting any bad Thoughts into Mens Minds, and he exempts God's Spirit from being the Cause and Author of any good and holy Thoughts: And tho' the inspir'd Writings are express against this, yet he puts it off by saying, It is only a Scripture Phrase.]

What were the Archbishop's Sentiments concerning the Eternity of Hell-Torments, appears from Pag. 130 and 132, of Dr. Edwards's Book.

[They therefore (says the Doctor) but ill manage their Pastoral Office, who attempt, and that in their publick Preaching, to lessen the Belief of the Eternity of Hell-Torments. Thus one (meaning the Archbishop, Vol. 1. Page 321.) in a solemn Auditory faith, [We can hardly tell how to reconcile the Eternity of Hell-Torments, with the Justice or Goodness of God.] Which is next to that of Mr. Hobbs, who faith, He can find no where, that any Man should live in Torment everlastingly. The one can't tell, and the other can't find; but both agree to invalidate that received Truth. The former of these goes on in his Sermon, and hints, That 'tis inconsistent with the Righteousness or Goodness of God, to make Sinners miserable forever;] and further expressly de-

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liver this. That God is not obliged to execute what he threatens; and consequently having threatned the eternal Torments of Hell, they may never be executed on any Sinners.]

The Archbishop's Opinion of what the World calls harmless Discourse, may be seen Page 93. in Dr. Edwards. [A fourth smooth-tongued Orator (says the Doctor, meaning the Archbishop) gives it as his Opinion, Vol. II. Page 362, that by Idle Words, in that Place, our Saviour doth not mean unprofitable Words. [He doth not mean (saith he) that Men shall be called to a solemn Account at the Day of Judgment for every trifling and unprofitable Word, but every wicked and sinful Word:] -- All which is Palliation and Dawbing, and is apt to engender very ill Conceptions in the Minds of their Auditors, as if they were at Liberty to speak any Words, and maintain any Discourses never so useless and unprofitable, provided they do not blaspheme God, or defame Men, and utter what is directly lewd and impious: But this is too evident a lessening and cramping of our Saviour's Meaning, as appears from this, that our Saviour here is delivering something great and wonderful, and which was not usually known; as is manifest from the Manner of his speaking. But, I say unto you, that every idle Word &c. -- as if he had said, You have false Apprehensions of Things, and particularly concerning the Sinfulness of Words: You think that none offend in their Speech, but Blasphemers and Railers, and lewd Talkers, and such like: But I say unto you, you must be accountable for your vain and idle Words; for even these are sinful and unlawful. Thus he acquaints them with something that was new and strange to them, as those Words (But I say unto you) import: Whereas if our Saviour spoke here of impious or prophane, or of contumelious and defamatory Words (as we find some interpret the Place) it would not have been any new and strange Thing; for every one grants, that such Words are sinful, and that for such, Men must give an Account in the Day of Judgment]

What

what Liberty the Archbishop give for what the
 World calls innocent Diversions. See Pag. 95 and 96.
 [We must to shape our Language (says Dr. Edwards)
 that they may not be able to espy in them any the least
 Indulgence to what is ill, and unfitting to be done, or
 that hath the Appearance of evil: On which Account
 I could not but wonder at a late celebrated Preacher
 (meaning the Archbishop, Vol. I. Pag. 505.) when
 I found him blaming and chastising *those Parents that
 strictly forbid their Children the Use of playing Cards
 or Games.* So that instead of cautioning Parents and
 their Charge against Gaming, he rather seems to en-
 courage them, and favour the Practice. And tho'
 indeed he reproves them for this, that they think there
 is a Mixture of Fortune and Skill in such Plays, and
 are therefore by some, held unlawful; and tho' it is
 true, *he denies not that humane Laws may restrain or
 forbid the Use of these Games;* yet he doth not here, where
 he had Occasion to do it, shew any the least Dislike of
 this Sport in Children: He doth not in any Measure
 caution against it, or give any Rules or Qualifications
 about it; but this is taken care of, that they shall not
 be forbid to use that Pastime. And especially seeing
 this is the only Passage he hath about Recreations, it
 might have been expected that he should have added
 something to qualify or direct in this Matter; and not
 leave it thus untouched, and thereby give Occasion to
 his Hearers to believe, that 'tis a commendable Exer-
 cise in Children to play at Cards; and when they are
 Men to play at Dice: In Things of this Nature we
 ought to be very wary and circumspect, lest we pa-
 tronize Vice, or at least that which may have a Ten-
 dency to it. Such Poison from the Pulpit will prove
 contagious, and spread itself in a wide Circle. Let
 no Man therefore ascend that Place to be an Advocate
 for evil, or so much as the Appearance of it.] And
 now, my dear Friend, have I been rash in my Cen-
 sure of the Archbishop. or not? Should I mention
 these Passages to any Person that has the least true Sense
 of Christianity, and not tell them the Author, would
 they

they not condemn them immediately? And why should they not equally be condemned, when told that they were written by Archbishop Tillotson? To the above Extracts I could add many more of my own Observation, and prove again and again how stark blind the Archbishop was, in the fundamental Points of the Christian Religion. -- But let his Favourers answer Dr. Edwards, and then perhaps I may trouble them with some more Remarks of my own. -- I know indeed, Writing or Speaking against so learned a Rabbi, is like Luther's Writing and Objecting first against the Indulgences of the Pope. -- But no Matter for that. -- The Mystery of Iniquity, wrapt up in the Writings of our late celebrated Author, has been hid long enough. -- 'Tis Time now to reveal it to the World. -- I can only add, That I heartily wish the Book written by Dr. Edwards, was in the Hands of all the Clergy of the Church of England. -- 'Tis full of sound Reasoning, and convincing Arguments, and never more necessary to be read than at this Time. If you can get it, be pleased to peruse, and send your Sentiments concerning it, to,

Dear SIR,

Your sincere Friend

and Servant,

GEORGE WHITEFIELD.

LETTER



LETTER III.

New-Brunswick in New-Jersey, April 27. 1740.

My dear Friend,

Blessed be God, I can send you glad Tidings of great Joy -- Our Lord Jesus is getting himself the Victory in these Parts. -- The Orphan-house Affairs go forward beyond Expectation. -- I have upwards of forty Children now in my House at Savannah, near seventy Persons in Family, and upwards of a hundred to provide for every Day. -- As yet we want for nothing. -- The great Householder of Mankind gives us all Things richly to enjoy; and I am persuaded will provide for us whilst we trust in him. -- I had rather live by Faith, and depend on God for the Support of my present great and yet encreasing Family, than to have the largest visible Fund in the Universe. -- About five Weeks ago, the Lord stirred up the Charles-Town People to contribute upwards of Seventy Pound Sterling towards the Support of my little Ones. -- A glorious Work was also begun in the Hearts of the Inhabitants, and many were brought to cry out, -- *What shall we do to be saved?* A Fort-

night

eight ago, after a short Passage of ten Days, - I land-
 ed in *Pennsylvania*, and have had the Pleasure of seeing
 and hearing that my poor Endeavours for promoting
*Christ's Kingdom when here last, were not altogether in-
 vain in the Lord.* - I cannot well tell you how ma-
 ny have come to me labouring under the deepest Con-
 victions, and seemingly truly desirous of finding Rest
 in *Jesus Christ*. - Several have actually received him
 into their Hearts by Faith, and have not only Righte-
 ousness and Peace, but also Joy in the *Holy Ghost*, in
 whom the Word has run, and been much glorified: and
 many *Negroes* also are in a fair Way of being brought
 home to God. -- In my publick Discourses I have
 freely offered the Lord Jesus to them, if they will be-
 lieve on him, and have actually taken up 5000 Acres
 of very good Land, in Order to erect a School for
 the Education and Maintenance of all such *Negroes*,
 whether young or old, that shall be sent unto me.
 -- Young Ones I intend to buy, and do not despair
 of seeing a Room full of that despised Generation in
 a short Time *making Melody with Grace in their
 Hearts unto the Lord.* -- Here also my dear *English*
 Friends, if Persecution should come upon them, be-
 cause of the Word, may find a Refuge from the Storm.
 -- The Land is good, and will yield a great In-
 crease, and all may here worship God in their own
 Way. -- Many apply to me to have a Lot amongst us,
 but I defer giving them a positive Answer till it shall
 please God to bring me back again from *England*.
 In the mean while I have ordered a House to be built,
 and some Land to be cultivated. -- If any of my
 Friends will be pleased to contribute towards carrying
 on the School for the poor *Negroes*, the Bearer of this,
 my dear Brother Steward, will bring it with him to
Georgia. -- He comes to fetch a Fellow Labourer to
 supply my Place during my Absence. -- If he suc-
 ceeds, you may expect to see me, God willing, the
 Beginning of the next Year; if not, I shall continue
 in *America*. -- For an effectual Door is opened for
 preaching the everlasting Gospel, and I daily receive

fresh and most importunate Invitations to preach in all the Countreys round about. God is pleased to give a great Blessing to my printed Sermons. They are now in the Hands of Thousands in these Parts, and are a Means of enlightening and building up many in their most holy Faith. -- Since such an effectual Door is opened for preaching the Gospel, you will not be surprized if I acquaint you, There are many Adversaries. -- But alas! what are they? covetous, proud Boasters, self-willed Blasphemers, having a Form of Godliness, but denying the Power thereof. -- From such I am commanded to turn away. -- For if I pleased such Men, I should not be the Servant of Jesus Christ. -- What most of all grieves them is my two Letters against Archbishop Tillotson: The first you have already, the last I now send you. I believe his Favourers will find it difficult to answer the Extract taken out of Dr. Edwards. -- God knows my Heart, I abhor Controversy and Disputation; but my Master's Glory now calls me to be more explicite than I have been yet. -- Blessed be his Name, many who before were blinded by that great Man, now see; and one of my Savannah Parishoners, once a great Favourer of the Archbishop and a Moral Man, being lately awakened, sent me seventeen Volumes of the Archbishop's Sermons, to be disposed of as I pleased. I pray God in like Manner to enlighten all others: For I am verily persuaded, *Whenever a Soul is truly converted to God, it can no more bear the Writings of Archbishop Tillotson, than those could bear to read the Books of curious Arts, who brought and burnt them when converted by the Apostles.* -- The one is as great Poison as the other. -- And if I do no other good, I shall prevent our younger Clergy making so free with the Archbishop, as usually they do; for now People begin to search his Writings, they will be in more Danger of being detected, if they deliver the Archbishop's Sermons instead of their own Compositions from the Pulpit. -- The Clergy I find are most offended at me. -- The Commissary of Phila

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delphia having gotten a little stronger Party than when I was here last, has now thrown off the Mask, denied me the Pulpit, and last *Sunday* preached up an historical Faith, and Justification by Works. --- But People only stork the more. --- The Power of God is more visible than ever in our Assemblies, and more and more are convinced that I preach the Doctrine of Jesus Christ. --- The bigotten self-righteous *Quakers* now also begin to spit out a little of the Venom of the Serpent. They cannot bear the Doctrine of *Original Sin*, and of an *Imputed Righteousness*, as the Cause of our Acceptance with God. --- One of their Head Teachers calls *Original Sin*, *Original Non-sense*; and several have been to me under Apprehensions of being thrust out of their *Synagogues* for owning and confessing the Truths I preach. --- I have not yet met with much Opposition from the *Dissenters*; But when I come to tell many of them, Ministers as well as People, that they hold the Truth in *Unrighteousness*; that they talk and preach of *Justifying Faith* but never truly felt it in their Hearts, as I am persuaded Numbers of them have not, then they, no doubt, will shoot out their Arrows, even bitter Words. --- But I am not to have Respect to Persons or Parties. --- I would preach the Truth as it is in Jesus, and as I love all that love him, so I must reprove all that do not walk worthy of the holy Vocation where-with they are called. --- God has now brought me to *New Brunswick*, where I am blessed with the Conversation of Mr. *Gilbert Tennant*, mentioned in my last Journal. --- Indeed he is a good Soldier of Jesus Christ; and God is pleased in a wonderful Manner to own both him and his Brethren. --- The Congregations where they have preached have been surprisingly convicted and melted down; they are unwearied in doing good, and go out, as I do, into the Highways and Hedges to compel poor Sinners to come in. --- Yesterday also I have heard of two Ministers in *Long-Island* near *New-York*, who have had large Communications from God, and have been instrumental

strumental in bringing many Souls to Christ. . . . Several other Ministers also have been much quickened; and one who had been a Preacher for some Time, ingeniously confessed to his Congregation, that he had been deceiving himself and them, and desired those who had the Gift of Prayer to interceed in his Behalf. He is now under deep Convictions, and I believe will come out by and by, and powerfully preach the Gospel of Jesus Christ. -- But I must away, the People are waiting for a spiritual Meal, they fly to the Doctrine as Doves to the Windows; and I trust the Lord is now reviving his Work in the Midst of the Years. With great Difficulty I have redeemed Time to send you these few Lines. Particulars you may expect in my next Journal. I hope you and the rest of my dear Friends continue to pray for me, for I believe never was so weak a Wretch sent upon such an important Errand! -- But when I am weak then am I strong. -- My bodily Strength, by frequent journeying, and continued speaking, sometimes fails me, but the Lord quickens me above Measure, and strengthens me mightily with his Power in the inner Man. -- The more I am opposed, the more Joy I feel; and the first Fruits of God's Spirit, which he has imparted to my Soul, are so sweet, that I almost with Impatience wait till I reap a full Harvest in the Fruition of my God; -- By his Leave, in a Fortnight I return back to Georgia, and visit New England at the latter End of the Year. -- Continue, I beseech you to interceed for me, and rest satisfied that both you and my other English Friends are always remembered by,

Your affectionate Friend

and Servant in Christ,

GEORGE WHITEFIELD.



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